

## **Manifestation of the Book of Tobit in the Homily of Raphael**

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**Abstract:** The focal point of this piece of writing is to manifest the reception of the Book of Tobit in the homily of Raphael. The archangel Raphael appears for the first time in Tobit. The earliest attestation of the Book of Tobit goes back to 3rd century B.C. The text is attested in the Greek version of the Old Testament called Septuagint. On the other hand, the homily of Raphael is part of the 15th C hagiography, one of the religious books in EOTC tradition. This study investigates the use of the material found in the Book of Tobit in the Dersana Rufayel as reflected in the traditional Ethiopian spiritual practice and worship. There was a significant influence of the homily of Raphael in Ethiopian tradition. It has two different versions: one attributed to John Chrysostom and the other one is to Abuna Zecharyas. Now The Haiq Estifanos Manuscript has close connection with Book of Tobit and represents the version of Abuna Zecharyas. The Title of the manuscript is “Dərsanä Rufayel” and it was found in the Monastery of Haiq Estifanos [Haiq ýÉstifanos Gädam] under the title of Dərsanä Mäláyəkt which is additional. The study compares this homily with the similar contents in Book of Tobit. The archangel Raphael who appears for the first time in Tobit (3rd century B.C.) and was written by a Jew of the Diaspora, probably in Egypt is attested in the following verses Tb. 12:15). (Tb. 5:13; 7:7), (6:1-3); 6:14; 8:3) and (11:7-14). The narration of Haiq Estifanos Manuscript relied heavily on the book of Tobit especially from Book of Tobit Chapter five to fifteen. , The study analyses the Homily of Raphael by distinguishing between quotations and allusions to the Book of Tobit. , After the background, the study will discuss the quotations and the allusions of the book of Tobit in the Homily of Saint Raphael. The analysis shows that the therapeutic and salutary role played by the Archangel Raphael in the Book of Tobit is also found in the homily of Saint Raphael. One thus discovers the impact of the Book of Tobit on Dərsanä Rufayel and the role of the latter on Ethiopian Spiritual practice and worship.

**Keywords:** Homily, EOTC, manuscript, Haiq Estifanos, hagiography

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### **INTRODUCTION**

The Ethiopian Orthodox Tewahido Church (EOTC) has an ample hagiography writing tradition. Hagiography is a term describing literary products related to the veneration of the saints. In Ethiopian context, H. encompasses a number of genres, or different types of texts: Vita, or Acts (Gädl), Miracles (Täyammér), Homilies (Dérsan), hymns and hymnological compositions of different kinds, accounts about the translation of relics, and a number of smaller texts like monastic genealogies, prayers and inscriptions (Painting; Equestrian saints) etc. Among this one of the most prominent hagiographies is the homily of Raphael.

The Homily of Raphael is one of the religious books in EOTC tradition. The homilies to be studied in this article are two manuscripts versions on the same heading “The homily of Raphael” but have significant variations in their entire contents. For this study, nineteen manuscripts were collected from the catalogue and eight of them were available. Among these one ‘best’ manuscript was selected based on the best codex or purposive sampling methods. The selected sample manuscript of Dersana Rufa’el and other inter-textual related texts content analysis had significant influence on the Ethiopian tradition. Based on these findings, the homily of Raphael is the most available religious service books in Ethiopian Orthodox Tewahedo Church. Among these manuscripts the Homily of Raphael in Haik Estifanos (EMML 1841) Manuscript was selected to the study.

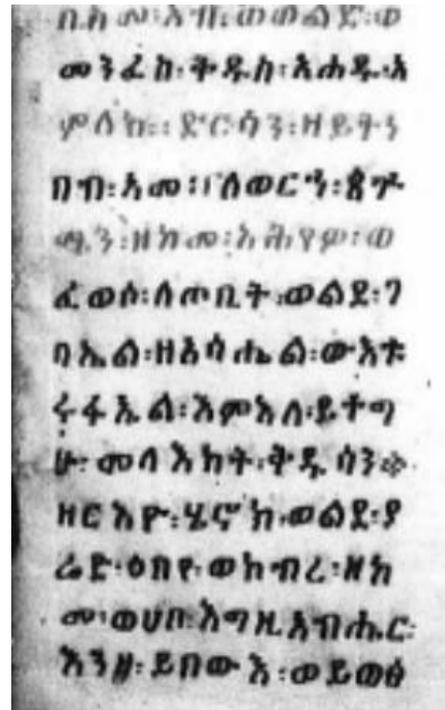


FIG 1: Homily of Raphael in Haik Estifanos (EMML 1841) Manuscript

Initially, the composition of this manuscript began and reminded that this homily should be read on the third Ethiopian Leap year for celebrating and acknowledging the mercy of Archangel Raphael which healed Tobit the daughter of Geba’el. The homily is based on Tobias, Chapter 5 to 14, and on the book of Enoch and also attributed to Abuna Zacharias. In this regard EOTC homelier inter-textual relationships with other manuscripts such as biblical and service books. The representation of Arch Angle Raphael in Ethiopian Orthodox Tewahedo Church faith tradition is dominant. St. Raphael is believed to be the third among the seven Arch Angels.

(Encyclopedia Aethiopica 2003:265)The following are the days when the Feasts of the Angles are celebrated: 12 Sane, repeated on the same day of every month, for Michael; 1 Maskaram for Raguel ; 7 Nahase for Gabriel; 3 Tahisas for Phanuel; 30 Hamle for Suriel; 5 Hamle for; 21 Hamle for Uriel; 3 Pagumen for Raphael. In the many churches dedicated to Arch Angels, the Miracles and a corresponding Homily are read during the celebrations, and

Hymns specific for each Arch Angels are sung. ...

Ethiopian Orthodox Tewahedo Church lectionary allowed 3rd Paguemen for commemoration of St. Raphael (Rufa'el). There were published and codex lectionaries available in almost all Ethiopian Orthodox Tewahedo Churches since it is service books. Little variance being observed among the manuscripts and published book of lectionaries.

Moreover, the homily of Raphael has sized similar narrations from Book of Tobit. The Book of Tobit is part of the Orthodox biblical canons. Tobit and Anna were the parents of Tobias who saved his father's sight with the help of the Archangel Raphael. Athanasius (A.D. 367) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read"

FIG.2:EMIP0693\_CapuchinFriary039.pdf

Book of Tobit



The archangel Raphael appears for the first time in Tobit (3rd century B.C.), written by a Jew of the Diaspora, probably in Egypt. Here Raphael introduces himself as one of the seven angels who present the prayers of the just to God and who stand in the presence of God (Tb. 12:15). Hence the many

guises under which he help men. Under the symbolic name of Azarias ("the Lord helps"), he accompanies the young Tobias, son of Tobit, on his journey to Raguel of Medes in Ecbatana, where Tobias meets Sarah (Tb. 5:13; 7:7). On the way to Raguel, Raphael frees Tobias from a monstrous fish that attacks him as he is bathing in the river Tigris (6:1-3); he later saves Sarah and Tobias from the snares of the devil Asmodeus, who has killed Sarah's previous seven husbands (6:14;8:3). Finally, as the etymology of his name indicates, he cures the blindness of Tobit, the father of Tobias (11:7-14). This indicates that the book of Tobit has inter-textual relationship with the Homily of Raphael.

**Objectives of the study**

Identify the similarities and the differences between the Book of Tobit and the Homily of Saint Raphael? narrations from both manuscripts of Homily of Raphael and Book of Tobt

Identify and deduce those similar contents of the homilies of Raphael and book of Tobit whether it is inference or direct one.

Provide brief summary on the inter-textual link of Book of Tobit and Homily of Raphael.

**Significance of the study**

Ethiopia has plenty of ancient writing tradition which seizes valuable indigenous knowledge. The homily of Raphael is one of these manuscripts with abundance of copies. Amsalu T. 'Ethiopic Corpus of Angeles' mentions most of these available copies. One of these manuscript versions of Haik Estifanos (EMML 1841) Manuscript mainly manifested in the early manuscripts of Book of Tobit. Based on this fact, conducting study on inter textual relationships on the contents of both manuscripts are vital.

**RESEARCH DESIGN AND METHODOLOGY**

The study will employ content analysis on selected two manuscripts of Book of Tobit (EMIP0693\_CapuchinFriary039.pdf Book of Tobit ) and Homily of Raphael (Haik Estifanos (EMML 1841)) Content analysis is a research tool used to determine the presence of certain words, themes, or concepts within some given text. Both manuscripts selected based on best text methods or purposively.

#### **Data sources and methodology**

The Manuscripts of "Homily of St. Raphael" and "Book of Tobit" were collected from different archives based on available catalogues and other sources. Among those collections, Haik Estifanos (EMML 1841) and EMIP0693\_CapuchinFriary039.pdf Book of Tobit were selected based on purposive samplings. On this manuscripts content analysis were conducted qualitatively. Regarding to the methods, content analysis, there are three types of qualitative content analysis. They are conventional, directed and summative. A summative content analysis involves counting and comparisons usually of key words or content, followed by the interpretation of the underlying context. Hence it has been preferred to conduct this study. Derived from this rationale, the study employed content analysis on both documents.

#### **RESULT AND DISCUSSIONS**

Regarding the notion, RAPHAEL, an archangel the Hebrew word repha'el can mean "God has healed." Latin authors such as Gregory the Greatn (Evangelia Homiliarum 34.9) interpreted the name as "medicine of God." In a Coptic text it has the meaning of "cure." The archangel Raphael appears for the first time in Tobit (3rd century B.C.), written by a Jew of the Diaspora, probably in Egypt. Here Raphael introduces himself as one of the seven angels who present the prayers of the just to God and who stand in the presence of God (Tb. 12:15). Hence the many guises under which he help men. Under the symbolic name of Azarias ("the

Lord helps"), he accompanies the young Tobias, son of Tobit, on his journey to Raguel of Medes in Ecbatana, where Tobias meets Sarah (Tb. 5:13; 7:7). On the way to Raguel, Raphael frees Tobias from a monstrous fish that attacks him as he is bathing in the river Tigris (6:1-3); he later saves Sarah and Tobias from the snares of the devil Asmodeus, who has killed Sarah's previous seven husbands (6:14;8:3). Finally, as the etymology of his name indicates, he cures the blindness of Tobit, the father of Tobias (11:7-14). Based on this narration the homily of Raphael seizes similar discourses from the book of Tobit directly and indirectly.

This study proposed to analyze the inter-textual link of the third century B.C. book of Tobit and selected manuscripts of homily of Raphael. Content analyses of both manuscripts were conducted after collecting data from available nineteen manuscripts commencing by searching in catalogues, collected, collated and then identified two versions. Based on best text method, EMML 1841 from Haiq Estfanos version was selected and compared with Book of Tobit based on their similarities through content analysis methods.

Accordingly the details comparison on the selected two manuscripts was conducted with JUXTA software procedure and listed the results as follow:

**FIG. 3:** *Comparison of Haiq Estifanos Homily of Raphael with Capuchin Friary Book of Tobit*











ጠፍኦ አዕይንቲሁ ሰምዓ ከመ ሐጉላ አዕይንቲሁ ለጦቢት፡፡ ወሶብ ሰምዓ ከመ ኃጉላ አዕይንቲሁ ለጦቢት ተከዘ ወበከዩ፡፡

ወኢድናሂ ብእሲቱ ወሳራ ወለቱ በከዩ፡፡ ወተቀበልዎሙ በትፍሥትት ወጠብሐቱ በግዓ ወአቅረቡ ሎሙ ወመሰየ ባሕቱ፡፡ ወይቤሎ ጦብያ ለአዛርያ አንተ እኑየ አዛርያ ተናገር በእንተ ዘትቤለኒ በፍኖተ ወይሐልቅ ነገሩ፡፡ ወጦቢትሰ አቡሁ ይኃልቁ መዋዕለ ወአመ ተፈጸመ መዋዕለ ዕድሜሁ ወኢመጽኡ፡፡ ይቤ ዮጊ ተኃፍረኑ ወልድየ አውይመውት ገባኤል ወኢረከቦ ዘይሁብ ብሩረ፡፡

ወትቤሎ ብእሲቱ ወልድየሰ ሞተ ወእንባይነ ዝንቱ ጎንደዩ፡፡ ወአኃዘት ተብከዩ ወትቤ እምዮንዝነን ወልድየ ሶብ እኮ ዘአንጉልከኒ ብርሃነ አዕይንትዮ፡፡ ወወፅአ ጦቢት ወተቀበላ ለመርዓቱ እንዘ ይትፌሣሕ ወባረኮ ለእግዚአብሔር በኅብ አንቀጸ ነነዌ ወአንከርዎ እለ ርአይዎ እንዘ የሐውር ወይቤሎ እፎ ርአዮ፡፡ ወጦቢትሰ ገነየ ለእግዚአብሔር በቅድሚያሁም እስመ ተሣሃሎ እግዚአብሔር ወሶብ በጽሐ ጦቢት ኅብ ሳራ መርዓቱ ባረካ ወይቤላ በጻሕኪ ቢዳህና ወለትየ ወይትባረክ እግዚአብሔር ዘአምጸእከ ኅቢ፡፡ ወይባርከ አባከኒ ወእማከኒ ወኮነ ዓቢይ ትፍሥትት ላዕለ ኮሎሙ እለ ይነብሩ ውስተ ነነዌ አኃዊሁ፡፡ ወእምዝ ጸውዖ ጦቢት ለጦብያ ወይቤሎ ርኢ ሎቱ ወልድየ አሰቦ ለዝኩ ብእሲ ዘሐረ ምስሌከ ወዓዲ ርቱዕ ተወስከ ሎቱ፡፡... ወጸውዖ ለውእቱ መልእክ ወይቤሎ ንሣእ መንፈቀ ኮሎ ዘአምጸእከሙ ምስሌክሙ ወሐር በዳኅና አሰመ አዕተወነ ኅቢከ በዳኅና ወላብእሲትዮኒ ፈወሳ

ሰምዓ ከመ ሐጉላ አዕይንቲሁ ለጦቢት ተከዘ ወበከዩ፡፡

ወኢድናሂ ብእሲቱ ወሳራሂ ወለቱ በከዩ ወተቀበልዎሙ በትፍሥትት ወጠብሐቱ በግዓ ወአቅረቡ ሎሙ ወመሰየ ባሕቱ ወይቤሎ ጦብያ ለአዛርያ አንተ እኑየ አዛርያ ተናገር በእንተ ዘትቤለኒ በፍኖተ ወይሐልቅ ነገሩ፡፡ ወጦቢትሰ አቡሁ እንተ ጸብሐት ይኃልቁ መዋዕለ ዕድሜሁ ወኢበጽኡ፡፡

ወይቤ ጦቢት ዮጊ ተኃፍረኑ አው ዮጊ ሞተ ግባኤል ወኢረከቦ ዘይሁብ ብሩረ፡፡ ወተከዘ ጥቀ

ወትቤሎ ብእሲቱ ወልድየሰ ሞተ በእንተዝ ጎንደዩ፡፡ ወአንዘት ትብከዩ ወትቤ እመ ኢሕዝዝከኒ ወልድ ሶብ አንጉልከኒ ብርሃነ አዕይንትዮ፡፡ ወወፅአ ጦቢት ወተቀበላ ለመርዓቶሙ እንዘ ይትፌሣሕ ወይባርኮ ለእግዚአብሔር በኅብ አንቀጸ ነነዌ ወአንከሩ እለ ርአይዎ ወእንዘ የሐውር እፎ ርአዮ፡፡ ወጦቢትሰ ገነየ በቅድሚያሁም እስመ ተሣሃሎ እግዚአብሔር

ወሶብ በጽሐ ጦቢት ኅብ ሳራ መርዓቶሙ ባረካ ወይቤላ በጻሕኪ በዳኅና ወለትየ ወይትባረክ እግዚአብሔር ዘአብጽሐብኪ ኅቢነ ወአቡከኒ ወእመኪ ወኮነ ትፍሥትት ላዕለ ኮሎ እለ ውስተ ነነዌ አኃዊሁ፡፡

ወጸውዖ ጦቢት ለጦቢያ ወልዱ ወይቤሎ ርኢ ሎቱ ወልድየ ዐስቦ ለዝ ብእሲ ዘሐረ ምስሌከ ወዓዲ ርቱዕ ትወስኩ፡፡ ወይቤሎ አባ አልቦ ዘይነከየኒ ለእመ ወሀብክዎ መንፈቀ ነዋይየ ዘአምጸእኩ፡፡ እስመ ለእተወኒ በዳኅና ኅቤኩ ወላብእሲትዮኒ ፈወሳ

ውብሩርኒ አምጽኦ ሊተ ወከማሁ ለከሂ ፈወስከ

ውብሩርኒ አምጽኦ ወከማሁ ለከኒ ፈወስከ፡፡

To sum up the archangel Raphael appears for the first time in Tobit (3rd century B.C.), written by a Jew of the Diaspora, probably in Egypt. Here St. Raphael introduces himself as one of the seven angels who presents the prayers of the just to God and who stands in the presence of God (Tb. 12:15). Hence the many guises under which he help people. Under the symbolic name of Azarias ("the Lord helps"), he accompanies the young Tobias, son of Tobit, on his journey to Raguel of Medes in Ecbatana, where Tobias meets Sarah (Tb. 5:13; 7:7). On the way to Raguel, Raphael frees Tobias from a monstrous fish that attacks him as he is bathing in the river Tigris (6:1-3); he later saves Sarah and Tobias from the snares of the devil Asmondewos, who has killed Sarah's previous seven husbands (6:14;8:3). Finally, as the etymology of his name indicates, he cures the blindness of Tobit, the father of Tobias (11:7-14).

Raphael said to Tobias before he reached his father, 'I give you my word that your father's eyes will open. You must put the fish's gall to his eyes; the medicine will smart and will draw a filmy white skin off his eyes. And your father will no more be blind but will be able to see the light.' The mother ran forward and threw her arms round her son's neck. 'Now I can die,' she said, 'I have seen you again.' And she wept. Tobit rose to his feet and stumbled across the courtyard through the door. Tobias came on towards him (he had the fish's gall in his hand). He blew into his eyes and said, steadying him, 'Take courage, father!' With this he applied the medicine, left it there a while, and then with both hands peeled away a filmy skin from the corners of his eyes. Then his father fell on his neck and wept. He exclaimed, 'I can see you, my son, the light of my eyes!' And he said: Blessed be God! Blessed be his great name! Blessed be all his holy

angels! Blessed be his great name for evermore!

(New Jerusalem Bible)

The theme which is narrated in the homily related to Tobit is as follows. Now Sara, the daughter of Raguel, was challenged while seven of her husband's passed away during sharing bed with her by evil spirit concealed and stuck between her laps. St. Raphael mentioned by the name of Zacharias and ordered Tobit to wed her then the archangel told him smoked the heart and liver of the fish to depart the Satan sprit from her and saved his life.

ወበይኣቲ፣ ዕለት ረከባ ለወለተ ራጉኤል ሰዕራ እንተ እምነ በጣኒ ዘሜዶን ወተኣየራሃ አዕማተ አቡሁ እስማ አስተዋሱብዋ ፯ ዕደው ወቀተሎ ወጋኔን እኩይ አስምንዴዎስ ... (f.142a-b)

On this day, he met Raguel's daughter, whose mother and father married her to seven young men who were killed by an evil demon named Asmendewos.

The above extracted narration has St. Raphael as one major character. This indicates that the book of Tobit has inter-textual relationship with the Homily of Raphael. The homily also briefly narrates how The Archangel Raphael ordered the son Tobit to smear the bile of the fish into his father's blind eyes to cure the eyesight (Encyclopedia Aethiopica 2003:123).

Based on this content analysis, the results of this study direct to infer that the homily of Raphael highly manifested in Book of Tobit than other source documents.

## CONCLUSION

This article is conducted on the present of quotations and allusions to the Book of Tobit in the homily of Raphael in Book of Tobit.<sup>1</sup> The term *Homily* usually stands for a text devoted to a specific theological argument associated with an important religious figure. When the

argument is a divine personality or a doctrinal concept, the title of the book is made of the word *Dérsan* in *status constructs*; in this regard this version homily of Saint Raphael as other hagiography has textual relation with Bible. On major point of this article is to show the existence of two different types of the homily in honor of Saint Raphael. The first part of the Christian Bible known as the Old Testament contains the Book of Tobit . Given that the Homily of Saint Raphael is written in Geez or classical Ethiopic, this article has compared its context with the Ethiopic version of the biblical Book of Tobit. This study reveals the similarity of Homily of Raphael and Book of Tobit through content analysis. A preliminary study of manuscripts of the homily of Raphael shows that there is a significant similarity between the Book of Tobit and the Homily of Raphael. These two manuscripts are the usual service books in EOTC tradition. The homily of Raphael manuscript which is found in Haiq Estifanos (Hayq Éstifanos) holds considerable material from the book of Tobit. The main objective of the study was to identify the similarities and examine the function of quotations and allusions. The study revealed that the significant similarity between the manuscripts of the fifteenth century AD Haiq Estifanos (Hayq Éstifanos) homily of Raphael and the third Century BC Book of Tobit is not just a matter of two identical texts with different titles. On the contrary, the study has shown that the Homily of Raphael is an autonomous text which uses extensively on the Book of Tobit in order to underline the therapeutic and salutary role of the Angel Raphael, which is so significant in the EOTC.

As it is shown in the result the homily of Raphael of Haik Estifanos version has

<sup>1</sup> EAE Gesamt Vol I-IIVP- 136

foremost inter-textual relationship with the biblical Book of Tobit than the other version. The relationship between the Book of Tobit and this version of the homily of Saint Raphael had not been given enough attention. Accordingly, it is recommended that further study could be conducted on in order to define with more precision the relationship between these two texts. The distinctive features of the Homily of Saint Raphael can thus explain the reception of the biblical text within the context of the EOTC, its tradition as far as sacraments and liturgical services are concerned.

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**Translations of Phonetic Symbols**

There are variations in transliterating the *fidäl* as there is no standardized system of transliteration for it. The researcher used EAE-Garamond system of transliteration.

There are variations in transliterating the *fidäl* as there is no standardized system of transliteration for it. The researcher used EAE-Garamond system of transliteration.

a) The consonants													
ሀ	h	ሰ	s	ቸ	č	ኸ	k	ደ	d	ጸ	š	ኩ	k <sup>w</sup>
ለ	l	ሸ	š	ኅ	h	ወ	w	ጅ	ǰ	ቀ	q	ጎ	g <sup>w</sup>
ሐ	h	ተ	t	ነ	n	ፀ	c	ገ	g	ፈ	f		
መ	m	ቆ	q	ኘ	n	ዘ	z	ጠ	t	ፐ	p		
ሠ	s	ቡ	b	አ	a	ዠ	ž	ጫ	č	ቂ	q <sup>w</sup>		
ረ	r	ተ	t	ከ	k	የ	y	አ	p	ኩ	h <sup>w</sup>		
b) The vowels													
1.	2.	3.	4.	5.	6.	7.							
ä	u	i	a	e	ə or no vowel	o							
ጠ=bä	ጡ=bu	ጢ=bi	ባ=ba	ጤ=be	ጠ=b, bə	ጦ=bo							